

deepest need and dark forbodings, and splendid opportunities shall we not go back to Jesus for all our religious rites, baptism as well as others?

If men have never improved their union with God by departing from the teaching of Jesus in the least respect, how can they expect to do so, when they depart in the great, the initiatory rite by which men in symbol are born into the church?

By scriptural exegesis trine immersion is Christian baptism, by church history it was almost the only baptism known for fourteen centuries and the only mode for well persons for six centuries, and philosophically and ethically considered it is the only baptism that teaches, the great truths Jesus came to reveal, which were the prompters of his great life. These were the fatherhood of God, the sonship and brotherhood of man and the abiding presence of the Holy Spirit to guide, to comfort and to support.

#### MUSIO IN OUR OHUROHES.—NO. 2.

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In our last article we did not confine our remarks to any special class of music to be used in the service of the church, but treated the subject in a general way. In this paper we shall discuss the class of music that in our judgment should be the standard for the general work of the service.

There is entirely too much music of the jingle style used in our churches at the present day, and not enough of the sacred hymns, expressing heavenly devotion, spiritual zeal, Christian love, and piety. There is too much of the sensational style of music used, and encouraged by those who have charge of this department of the religious service. The tastes of our singers as well as hearers have become depraved, and we are becoming musical dyspeptics. We mince around in search of a light, tinkling grade of songs with which to tickle the ear, and fascinate the lover of anything that borders on the sensational line, and instead of improving their tastes, and elevating our standard for a higher, and more substantial grade of work, we deprave their tastes, and lower our standard, and cause the work of the church to retrograde, rather than progress. A person may have his taste for good, substantial food completely destroyed by the continual use of highly seasoned foods, and condiments and he will become a confirmed dyspeptic. The same rule will apply in religious work,—give good, solid food, and the health of the church will be maintained, growth will be sustained, and spiritual development attained.

It is doubtless a fact that one of the main causes for this demand of light, frivolous music in church service, is the poor style of music used in our Sunday-schools. There is where the children first learn to sing, and it is a true saying that "first impressions are lasting," and when the child hears nothing but jingle from the time he enters the Sunday-school class, until he is enlisted in the service of song in the church, we can expect nothing else but a desire on his part to continue in this same line while singing in the church.

While we do not wish to be understood as being opposed to any use of Sunday-school music, on the contrary we favor it most heartily, if it be solid and appropriate, free from frivolousness and sensationalism,—if it be truly of a worshipful nature, words and music in harmony with the work on hand, and a frequent infusion of church hymns into the service. In this way the tastes of the singers as well as hearers are cultivated to appreciate a better class of music for the church. It is to be regretted that in many of our churches the old sacred hymns are almost if not entirely discarded and the lighter and more rapid grades of music substituted. The people want entertainment in a more excitable fashion now-a-days. No wonder that entertainments, socials, lawn parties and festivals are the principle features of church work to-day. Deprave the tastes of people in one way and you throw their entire religious system into revolt in every other way.

Brother Copp, that was an excellent article you gave us in the EVANGELIST on entertainments. Amen and amen. Come again, such articles are needed. We trust you will not only preach it through the medium of the pen, but that you will preach it with power from the pulpit. Let the good work go on. It is doubtless true that a truly consecrated Christian who is a thorough Bible student, will never crave after the sensational in any line of sacred work, whether in songs of the jingling style, or in entertainments as a means of paying our obligations to the Lord.

We lately visited a number of churches and assisted in the service of song, and to our astonishment the old church hymns were almost unknown. In several instances we selected such hymns and tunes as, *Bealoth*, *Dunkestrcet*, *Hendon*, and *Boylston*, to find they knew nothing about them. And while they possessed good voices, and musical talent above the average, yet the people had never been taught the good old hymns of Zion, but had always been trained to sing the faster and lighter, and if we might say the empty grades of songs. If any of the old

hymns were introduced, they would be laid aside, with the remark, we like fast music. "The way the twig is bent, the tree will grow."

A young lady who was a prominent member of a choir, as well as the church, remarked on being presented with a new church book, "I wonder if there are any funny pieces in it." A person will seek what his tastes and desires lead him to seek. It is quite evident how this lady's taste for music had been cultivated. Oh, for a better state of affairs in our musical work for the church. To all ministers and choristers we say, "Look well to the selection of the music to be used in your services." Let it be in full harmony with the order of service. Let it be devotional, prayerful, praising, expressing earnestness, love, peace; and let it be rendered in a manner becoming Christians. In our next paper we shall give our views on the manner and style of singing necessary for effective work in religious services.

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#### WHY SHOULD WE ALWAYS ATTEND CHURCH?

1. It helps ourselves. The church services give vigor to best thoughts and purposes, strengthen our integrity, develop and solidify right character, and feed the moral and religious part of our nature. We cannot afford to lose those sweetening and strengthening influences for a single week.

2. It helps the minister. Nothing is more disheartening to a minister than simple neglect. What sense is there in preparing a message for those who do not come to hear it? How can he preach with vigor to empty pews? The dulness of any service is often to be laid to the account of the absent ones.

3. A church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt, or so plainly seen as in the attendance on the Lord's Day. With every one in his place, the church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to all its appointed work. With half the seats vacant, there comes depression, and the church sinks into inaction. A living church helps the community. The moral tone of any community depends largely on its churches. If churchgoers become negligent, the outside community will not go to church. The example of every neglecter of the Lord's-Day worship is so far an obstruction placed before the door of the church to keep others away. If the friends of the church will attend, strangers will be sure to do so.—*Church Union*.